A

GRAVE

FOR

Controverſies,

Between the

ROMANIST & PROTESTANT,

Lately Preſented to the

KING of France.

Engliſhed by *M. M.*

With Allowance.

London, Printed by *T. Milbourn*, for *Dorman Newman*, at the *Kings-Armes* in the *Poultry*, 1673.

A

GRAVE

FOR

Controversies,

Between the

ROMANIST & PROTESTANT,

Presented to the

KING of France.

#110 3:G: Frisbeck 12-1-30 0/- (Print)

Reader,

EXperience hath taught me, that Authors are commonly injured by Translators, which proceeds from their Ignorance sometimes, and sometimes from their Carelesness and Neglect; how guilty soever I am of the first, I have made it my business to avoyd the latter. The Author has Writ in a generous and smooth Style; what you find rough and unpolished (in this Version) I must own. I have given you the true Sence and Meaning of this French Author, the Idiom and Propriety of the Language would not suffer me to turn it Verbatim, in many places.

To the Reader.

I am sensible that I run the risk of being examined and censured by every one that will take the pains to read both, and compare them, and I am as sensible that it is but common Charity to pardon my faults and escapes (if he finds any) since every ingenious man does so, almost to every Authour he reads; I rest in the Confidence of your Candor.

M. M.

Le

Le Tombeau des Controverſes;

A GRAVE for CONTROVERSIES,

Between the Romaniſt and Protestant.

Lately preſented to the King of *France*, Engliſhed by *M. M.*

SIR,

I Know you love the frankneſs of your friends, and to give you a Teſtimony of mine, I beſeech you ſend me your free thoughts of the Union of the two Religions in *France*, which has been, and is ſtill, ſo much diſcourſed.

I make no excuſes for the trouble I am bold to give you, ſince I phancy, you are (in ſome ſort) obliged to me, for the task I impoſe upon you.

Your mind (which cannot live lazily and aſleep) in all it's operations, applys it ſelf ſo cheerfully and to ſuch noble Subjects, that thoſe who buſie you, think they oblige you; ſince by it, they doe ſervice to Vertue and Piety, both which you love.

They talk that the King will no more ſuffer two Religions in his Empire; that he hath often ſaid, One King, one Faith, one

Law; That he will order a Conference of ſome Doctors of each Religion, that he will command them to agree, and find an expedient for it; and when he has ſeen their Concluſions, will command Peace by an Act of Union ſet forth by his Majeſty; That the King will ſend an expreſs to Rome to obtain a liberty for this Conference; That he is an enemy to ſoveraign Arbitration, and, in ſhort, that he is reſolved to ſee all his Subjects live in the practice of one and the ſame Religion.

This news hath given an Allarme to both parties; the Roman-Catholiques and the Reformed or Proteſtants are almoſt equally frighted at it: The Reformed fear leſt the King ſhould force them to follow thoſe things which they abhor, as ſome ſuperſtitions, ſo frightful to their Conſciences, and ſome errors ſo deſpiſed by their Reaſons, that 'tis impoſſible they could ever conſent to them; and being conſtrained to mask their faith with the figures of hypocryſie, their Souls would ſuffer mortal ſadneſs and horrible inquietudes: The Romans are tied, by cuſtom, to the external practice of their Devotion, and make it as well the glory of Religion as the comfort of their Souls: They fear leſt the King ſhould baniſh with ſcorn, many cuſtomes to which they are beſotted, and reject them as actions very uſeleſs to that real Piety, which conſiſts in the true light of the mind and righteous affections of the heart.

The wiſer ſort have leſs terrour but are not leſs troubled with the thoughts of this Deſign; and becauſe they believe not this enterpriſe fully reſolved upon by his Majeſty, every one imagines ſome way how to break or bring it to paſs, as if the two parties were already upon the point of finding their ſatisfaction or deſtruction. As for me, I profeſs to you, my mind cannot find one thought which is fixed, upon a Subject of ſo high importance; hope and fear equally ſhare me, I beſeech you therefore to contribute towards the calming of theſe motions by letting me know your thoughts concerning it.

S. I. R.

SIR,

YOur freedome would have appeared more pleaſing if leſs preſuming; but I have no advice to give you, you will receive as little of that in the moſt abſtruſe matters as in things of leſſer moment, ſince you expect light from my darkneſs, for your freedome with me in matters ſo curious.

Your mind will be ſurpriſed if you find any, and if you find none you will be juſtly puniſhed for your imprudent hopes; and for my ſelf I ſhall be highly revenged of you.

My Anſwer will have many diſtinct Articles to make you apprehend my thoughts with the clearer diſtinctions, and in the ſame order which I have conceived them.

1. The Uniting of all minds to believe the ſame Truths; is an effect which proceeds but only from the firſt cauſe.

God only is the Father of Spirits, not only in reſpect of his Creation but in regard alſo of his Soveraign Government; He is as well the abſolute maſter of it as of the Will, not to do violence to it, but to perſwade and make it free: It's true then, that he only is able to make all men have the ſame thoughts of Piety, as the Sun is only able to give Splendour to the Univerſe, when all the ſeveral torches make diverſe lights in diverſe places, without ever produceing one day.

2. I know that there are ſome unqueſtionable Truths which all men know and none can diſpute; In the firſt rank of theſe general Truths is placed the Idea of a Soveraign Being, worthy Reſpect and Love.

But to come to this point which properly makes the centre of Piety; the Circumference of minds is ſo wide and ſtretched out, they have drawn ſo many croſſed and confuſed lines, that they have

produced an infinity of distances, figures, and oppositions.

In this multitude one may discern many lines which being drawn from the same point carry the eye and apprehension just to the Centre which is sought for, all justly leading to an Union with God; they are different, they seem opposite, but all are united by the production of the same effect; They seem to represent the the Plat-form of a very regular Town, all whose streets lead to the Church.

But the corruption of men (which consists of malice and ignorance) have drawn lines so foolish and irregular, that they can never meet one another, nor lead to that quietude which right reason requires and which joynes mankind to God; these lines touch regular lines but only in crossing them, and they even cross one another; so, that 't is impossible that they should meet in the same point, or should lead to that which is the only just and true one.

The dread of Soveraign Power, the consideration of the weaknes of mankind, the love of the goodnes of God, the esteem of his justice, the admiration of his wise conduct, the meditation of his admirable providences, the hatred of our own wickednesses, the aversion from, or abhorrence of our faults, the grief for our past errours, the fears of approaching judgment, are divers reasons, all which brings or leads us to God directly.

But the adoration of Idols or of creatures, under pretence that they represent or that they contain the grandeur of Divinity, the Sacrifice of things stolne or of humane blood, the affected ceremonies which pass as a law, (although little beloved by the people) customary words or praises of God not joyned with a holy love, the practices which are established and protected by the interest of some Authority, the gorgeous Ornaments to draw aside and divert the thoughts of the people, and all the inventions which busie the mind about sensual and material things, are irregularities which make us stray from true Pietie, though some people have been governed quietly by them.

3. One

3. One cannot easily Imagine a humane Power capable to recal Men from the straying Paths which they have taken or will take; the design of reducing them into a way that is good, is certainly, the task of one that must be both wise and absolute; and for the execution of it, 'Tis necessary (methinks) that the understanding of that man should be without any Clouds and Darkness, and his Authority without Limits.

Private men have words to explain themselves, Reason to enlighten others, Arguments to convince, and Demonstrations sufficient to perswade, Soveraignes have Authority to command, and Power to force people; but yet with all their *Engines*, 'tis very difficult or rather impossible to lead or drive men to *Heaven* by one and the Same Way; the difference of Natures, the disposition of the Genius, Customes, Interests, and Concerns, outward Shews, Fears, the engagements of Honour and Friends cause such strange differences and diversities in humane Souls, that all cannot be perswaded into the same thoughts, nor touched with the same Reason.

I know that the grand diversity which we see in Nature, (which we know only by its Accidents) may be also found in Morality and much more in Piety, because but few know the true Essence of it. We cannot deny but all people apprehend and seek after the same God; but who can hinder that one and the same Figure should represent several objects, according to its diverse positions and the several places in which the beholders are, or who shall hinder the Sun from framing that diversity of representation according to the diverse Climates upon which it shineth?

Many have shewed me their holy extravagancies speaking confidently of the condition of the World before sin had made it miserable; they told me, that the several motions of the Sun would have produced neither Winter, Darkness, nor Death; that untill'd ground would have produced neither Brambles nor Thorns

nor

nor any noisome Plants; they had imaginations so finely ordered, that I could not deny giveing their Idea the Image of a world made of Miracles.

I must believe that, but for the weakness, fantasticalness, and wickedness of Man, we had known no defect in any Religion: But if we would re-establish this happy Unity, (which is the consequence of perfect innocency) there must follow two Miracles; an expulsion of Darkness and Malice from the mindes of all Men.

The true Worship which is in Spirit and Truth, we commonly find to be laid aside by ignorant Teachers or malicious Builders; if we see Truth in the most considerable place of the Building, and if Truth does unite the two Walls at the point of the Angle which is the most regular, then we may sing with the Prophet, God alone Almighty and only Wise hath done this thing before our Eyes, his hand alone hath done this work by his strong and glorious Armes.

The Princes who do or shall see this happiness in their Lands, ought to say, this is the day which the Lord hath made.

4. If it be true that our King and Monarch desires that there be but one Religion in his Kingdom, he desires a very good thing; and no doubt the excellency of his disposition, will make him propound and follow that way of Piety which is most agreeable to Reason and most Spiritual, and which the most generous and Christian Soul would chuse to unite it self with God; mean fortunes are aimed at only by mean people, but the most Illustrious reach after Perfection.

5. All the Kings subjects who have rational Ingenuities, and Souls truly Pious ought to approve, follow, and cherish this Design of his Majesties, all ought to contribute to this heavenly Peace; a house must needs be full of trouble, if its inhabitants treat one another with censuring and fury and look upon one another with the Eyes of Enmity; I find nothing so troublesome

in

in life, as the neceſſity of liveing with thoſe men who Reproach one another with equal Fierceneſs, as if their different thoughts in matters of Religion were abominable Crimes, and who look upon one another as Reprobates, enemies of God, ſervants of Satan, and deſtined to Damnation.

Theſe ſad Emotions produce ſuch helliſh Hatreds and ſuch preſſing Sadneſſes in the weaker Party; they bring forth ſuch bloody Violences and cruel Inhumanities in the moſt powerful Party; that theſe infernal Reproaches make a kind of Hell, which torments the inhabitants of the ſame Countrey, the ſubjects of the ſame Prince, the children of the ſame Father, the neareſt relations in the ſame Family, the friendſhips of the moſt ſacred Alliances, every one ſets himſelf to curſe his Brother, and would willingly take the ſatisfaction of ruining him.

I cannot think of this barbarous Zeal without ſighing, and without ſome Horror for theſe inhumane Men, who ceaſe to be Rational when they would be eſteemed Pious; muſt our cruelty paſs for a myſtery of Religion? our infamous Vices for the height of Vertue? muſt we our ſelves believe and perſwade others that to become good Angels we muſt act like Brutes?

Sure if men would follow right Reaſon, they would reſolve to bear theſe different Opinions, (which gives Piety ſo many and ſo various Shapes) without Fury, Hatred, and Violence; certainly they would ſuffer with a prudent Patience, the errors of the Night, ſtill expecting that the Morning-ſtar, or the Sun it ſelf ſhould (in due time) diſcover all things with a true light.

But who can hinder the furious madneſs of theſe bitter Spirits, who run down and conſume all that oppoſeth their Opinions? who can fix Notions in the weak Vulgar, who having nothing but a ſpirit of chaffe, or vapour, are hurried by the little winde that puffeth them.

Minds ſo ill managed, make in the ſame Family (of which the King is the Maſter and Father) an army of *Midianites* who

deſtroyed

deſtroy each other, animating themſelves one againſt another, whil'ſt the darkneſs hinders them from knowing themſelves, and in a tumult too which will not permit them to be able to know one another. There is no need, (Dear *Eutimius*) to prove to you, that which you already know, nor to repreſent to you what you ſee already; you may conclude eaſily by the train of our Experiences, that if his Majeſty deſires one only Religion in *France*, he deſires a very good thing.

6. I cannot eaſily bear the Opinion of thoſe who endeavour to maintain that it doth not belong to Kings to intermeddle with Religion, as if Piety and Holineſs were not uſed by great Ones: This apprehenſion is Falſe, moſt Unjuſt and moſt Malicious, it is the daughter of a wicked Politician, of an intereſted Cabal, or of down-right and crafty Tyrany.

Then Kings ſuffer themſelves to be Cheated, when they are perſwaded that all that which has regard to Devotion is no part of their Empire, nor ſubjected to their Government. This Maxime appeares very ſweet to thoſe who would render themſelves Monarchs over Kings by the pretences of Piety; the leaſt incroaching upon this matter ſtirs up, and animates their jealouſie.

The Cardinal of *Perroun* being yet but the Biſhop of *Everuſe* was in election to have publick conference with *Du Pleſſis Mornay*; the Popes Nuntio Biſhop of *Modena* went to King *Henry* the fourth, and told him that this action of deputing Comiſſaries in the matters of Religion was of Eccleſiaſtique Authority; and he beſeeched his Majeſty not to be ſurpriſed at the requeſt which he made to him. The King contented him with aſſuring him, that no one ſhould treat of the Fundamentals of Religion, but of ſome little things only.

Popes have never been more ſtirred up againſt the Emperour *Charles* the fifth, and conſequently againſt *Ferdinand* his brother and Succeſſor, then by the cares which they had taken to reconcile

cile the Estranged sentiments of Religion; the Roman court maintained that these vertuous designs were ranked among wicked Enterprises and rebellious Rashness.

The shortness of a Letter will not suffer mee to write the Resolves of this Debate, I will only tell you something of it, to satisfy mine own mind as well as yours. The first practises of the World let us see, that the heads of Families were the Princes and Priests of them; The two first sons of *Adam* (who were Princes of the two great Families of the World) were both Priests, although by a secret of divine Providence that of *Abel* was extinguished in his person, it was repaired by the birth of *Seth*, continued by *Enoch*, and by all those who were named the race or children of God.

After the ruine by the deluge, *Noah* remained Prince of his Family, did the office of a Preist, and before that severe vengeance of the flood he is represented to us as a Herauld of justice, who condemned the World by preaching against the wickedness of it.

Was not *Abraham* Father, Prince, and Priest of his Family; he was found worthy to receive this praise in a strange Land by the principal men of the Countrey, *Thou art among us a Prince of God*

In the same Age the Prince of *Salem* bore the title *Melchizedeck* King of justice, and he is signefied to us as a Priest of the most high God.

They say that God separated these two Governments after the going out of *Egypt*, giving the politique to *Moses*, and the care of holy things to *Aaron*: This Objection is ill grounded for two Reasons; the first is because *Moses* and *Aaron* were of the same Family and Brother-Germanes, so these two Powers were in a manner in the same person; and secondly, *Moses* who according to this opinion was in the quality of King to govern the Politique did he not meddle with that of Religion? He who censured *Aaron* vigorously after his sinfull compliance to the Golden-Calfe? who

caused the Idol to be broke to Pouder and made it be diseteemed by those who had adored it, who received and gave all the orders for the building of the Tabernacle and for the regulating of the Sacrifices, and who condemned and punished him, who was found carrying wood on the holy day of Rest? *Moses* took these cares, and these Authorities.

In the process of time the Kings of *Judah*, who have had the knowledg and zeal of Religion have they not medled with it? *Joash*, *Ezekias*, *Aza* and *Josias*, did they not break the Idols to pieces, cause the Law of God to be searched for, and re-establish the true service of the antient Religion appointed by the voice of God himself.

7. But to come to the times of the Gospel, *Jesus*, head and & finisher of our Faith, did not take his birth according to the flesh in the Tribe of *Levi* but in that of *Judah*, and in the house of *David* where is found the Royal Dignity of the Hebrews; and he who ought to be eternal Priest according to the order of *Melchizedeck*, hath willed that his Pontifique grandeur, be in some manner ingrafted upon the Royal; they published his Birth, they took off the shame of his Death by the title of King, himselfe taking the quality of it when he answered those who asked him, *Art thou King*, &c. *Tes I am*; It is then true that the care of Priests and Kings cannot be judged incompatible, but it behooveth us, to take singular notice of this splendid Alliance and of the miraculous conduct of God in it.

We find not that Priests have become Kings and presumptiously sought after Empires; but we find that Princes by their Birth or by the Election of Divine Providence have been ordained Priests.

God hath not permitted that high Priests should be made Kings to increase their Vanity, but that Princes or Soveraigns should take upon them the Pontifical care and title to enlarge and crown their Piety; Paganisme it self never saw the Roman Priests raised

to

to an Empire, but the Emperours were bound with the Title and Authority of Priests, & we may see in ancient Medals, they did Engrave, *Tib. Nero, Pont. Max. Traj. Imper. Pont. Max. Heliogabalus summus sacerdos*; in *Rev.* 5. 10. he hath made us Kings and Priests.

8. I do not pretend to maintain that all Kings ought to joyn to their soveraign Empire all the actual performances of the Ministry of God, but I cannot but believe, that they ought to have a most diligent care to maintain it with Purity, or to re-establish it after any introduced Corruption.

Joshua was neither of the Family nor of the actual office of Priests, nevertheless from that very time that the holy History represents to us his Employ, which was to conduct the people in War; it gives us also to know the commandment which God gave him to study the divine Law without ceasing, and to turn neither to the left nor right Hand; he performed consequently all the actions of a Prince who took care of Religion, he said to the People, *Sanctifie your selves*; he ordered all the preparation for the Ark, and the Priests; in going to *Jordan* he commanded them by order from God himself, that they should raise up a heap of Stones for a Pious Memorial of Gods Goodness, and he Exhorted the People to to serve God with thankfulness.

After that Christianity had tasted the Pleasure of Quiet ude for some Years, did not *Constantine* the Great order the Bishops to assemble at *Nice*, where he himself sate President in person, & the Bishops of those times made no Scruple of proposing Ecclesiastiques to the Prince, since they presented him with an Account of all their Disputes, and though he would not judg of them but cast the Writings into the Fire, yet his great Discretion was a prudent Management of his Grandeur, either to Confound or Convert them: Those that shall read that which passed in the Churches some Ages after, will see that the Soveraign-Authority of Princes hath regulated the conduct of Synods after they had assembled them; the Emperour *Arcadius* sent Count *Candidian* to Rule in his Name the Synod at *Ephesus*; that of *Chalcedon* had for its

Soveraign Preſident the Emperour *Martian* or the Commiſſaries whom he Deputed, and that of *Conſtantinople* held in the Imperial Palace was governed by the order of *Conſtantine Le-Barbu* the Emperour.

The celebrated Author of the Hiſtory of the Councel of *Trent* ſpecified all theſe paſſages to draw this concluſion in the ſecond Book, that it was a cuſtom very proper where they governed with Liberty, which was when the world was without a Pope, *il che come e un uſo molto proprio, dove ſi Governa in Liberta, quale era all hora quando il mondo era ſenza Papa.*

When the Empire of the Weſt was governed by the houſe of *France*, *Charlemaing* the Emperour preſerved his Power Glorioufly, which his Succeſſors have loſt by too much yielding.

The Acts of the Council of *Mayence* held in the Year 813 under the Authority of that Emperour, began with theſe Words: *Charles Auguſtus Governor of the true Religion, and Protector of the Holy Church of God.*

Another Council held at the ſame Place, gave the ſame Title to *Lewis* the Emperour ſurnamed the *Debonair*; and in the Records of the Synod named *Francisque*, we may read the proceedings of *Carloman* under the title of Duke & Prince of the *French*, who ſpoke in this manner; *we have ordained Biſhops in every City, and have Eſtabliſhed over them the Arch-Biſhop Boniface*

All thoſe who have any knowledg in Hiſtory, know that the Biſhops of *Rome* (whom they give out and believe at preſent to be ſo ſoveraignly Soveraign) have written to the Emperours as to their Maſters, and asked Pardons or Favours, & intreated to have Synods in the ſtile of humble Suppliants.

We read that the Emperour *Charlemaign* took (without contradiction) the liberty of chuſing the Biſhops of *Rome*.

The Books of *Stella*, *Platin* and of *Sigonius* teſtify that this right was preſerved a long time after.

When the Empire paſſed into the houſe of *Saxony*, *Otho* depoſed.

poſed Pope *John* the Thirteenth and put *Leo* the Eighth in his Place, and another *Otho* cauſed the Eyes of *John* the Seventeeth to be put out becauſe he reſiſted *Bruno* a Germane named *Gregory* the Fifth which the Emperour had choſe Biſhop of *Rome*.

Let the Wiſe and Prudent ſearch over the Antiquities in the Hebrew and Chriſtan Churches, and they will find that Princes have never made any ſcruple to regulate Religion.

9. If Authority upholds my thoughts, reaſon, either natural or politique will be advantagious to them; ſince that Monarchs cannot as ſure themſelves of the wellfare of their Countrey, the dignity of their condition, nor the quiet of their minds if they take no care in the government of Religion.

Let us conſider the condition of Soveraigns without having any reſpect to the practice of Religion; we cannot deny that they are eſtabliſhed in the conduct of two things which appears more important in the politique ſtate; the firſt is War againſt a forreign enemy; the ſecond is Juſtice againſt the wicked men in his own nation. Theſe two actions which ought to take up all royal Authority, obliged the Hebrewes (when they demanded a King) to ſay, that we alſo may be like all the nations, and that our King may judg us and go out before us and fight our battels *Sam.* 1. 8. 20.

But ſince one cannot reject the thoughts of St. *Paul* when he ſaith that righteouſneſs is profitable for all things, one ought to believe that war is an unhappineſs, and that juſtice cannot ſubſiſt without true Piety; from whence it was that the generous and wiſe *Joſhua*, ſeeing himſelf ready to make war againſt the Infidels heard theſe Words, Streng then thy ſelf and be not diſmaied, the Lord is with thee whither thou goeſt.

And when he went to do juſtice to *Hacon* he ſaid to the People, Sanctify your ſelves for to morrow, and ſay to the ſinners, give I pray you glory to the God of *Iſrael*; *Joſhua* 7. 19, 17. from whence I conclude, that the King who will ſucceed well in both his politique Employs, ought neceſſarily to take a ſpecial care to eſtabliſh the true Religion, and to rule his conduct he

ought to remember that which God said to Joshua, *Fortify thy self more & more to the end thou mayst take care to do according to all the law which* Moses *my servant hath commanded thee, and turn neither to the right hand nor to the left that thou mayst prosper whither soever thou goest*, Josh. 1. 7.

He ought to remember the command of God, which orders that the King sitting upon the throne of his Kingdome should take a Copy of the written Law, and read it every day that he might learn to Fear the Lord: Let not his Heart be lifted up above his brethren, let him not turn from this Law neither to the right nor left hand; Let his dayes be long, and let him reign, him and his Posterity in the midst of Gods people.

I know not how one can maintain, (after this reason confirmed by Sacred Authority) that the King doth an unjust Action if he takes care of Religion; is it not the perfect Equity of the divine Law, which conducts principally the orders of War and rules of Justice? and cannot one easily prove that War is a tyrannick usurper or a savage beastlineſs, if not bridled by Religion? is it not true that without Piety (which begets the fear of God), the Authority of the Magistrate is barbarously Executed & unprofitably Established? for without Religion men would be as inraged Lions, but Justice would destroy them all if she were strong enough, but where she suffers all she is found weak: if then the King is the first Captain and the first Magistrate of his Kingdome, he may name himself and ought to appear the principal Bishop.

10. The King may find a great advantage in the words of *St. Paul*, who speakes very Christianly, when he ordered that Subjects should be held under the Powers Authorized by God, not only to shun the violence of anger, but to acquit themselves also of the duties of conscience: This Doctrine establisheth obedience in the Subject more strongly by Religion than by Force. If then the King will preserve himself in a just and full Authority, his care must be to endeavour to Establish true Religion, which tyeth the Subjects more to his will than Force, or Punishments, which make the people

People fear the effects of its violence; judg consequently what is the Concluſion of the intereſted hypocritical Party who leave the Princes but a mean power of making themſelves to be obeyed, in taking away from them the care of Godlineſs which is the ſtrongeſt and moſt ſure power.

The fear of Puniſhment may hinder the riſeing of rebels, but true Religion will ſtifle the deſign, and not admit a thought of it.

11. When a Monarch underſtands that a good Conſcience, is the ſtrongeſt and moſt aſſured Principle to hold the Subjects in a ſweet obedience; and when he is perſwaded, that minds which are Led or conducted by true Piety, ſtifle all the motions of Rebellion, by the fear of the judgments of God; his own intereſt with the publique peace will engage him to take care to eſtabliſh Religion, which hinders them from committing actions of diſobedience. The wellfare of his State and the quiet of his Perſon ought to make him act ſo judiciouſly as not to permit, that pretence to Religion ſhould imprint in the minds of his People, a falſe Godlyneſs, which inclines them to deſpiſe his Perſon and Ordinances, under pretence of revengeing Gods quarrel, and protecting the intereſt of the Church.

The Age in which we live as well as thoſe which have gone before us, have proved what dreadfull effects falſe & intereſted Piety have produced againſt our Kings; and on the contrarie, the holy Hiſtory, and ſome Chronicles of State, ſhew us how much a good Conſcience and true Religion are reſpectfull to their King, even in the hearts of thoſe Subjects who are harſhly treated by them.

David being unjuſtly perſecuted by his prince *Saul*, might have found an occaſion to take away his life ſecretly in the darkneſs of a Cave, but his good Conſcience obliged him to reſpect an unjuſt enemy, of whom he might have rid himſelf, if he had not feared to offend againſt the juſtice of God; after the miſchance, or rather the decree of the judgment of God, that cauſed *Saul* to periſh, Conſcience alone (produced and governed by a true Religion)

obliged

obliged *David* to weep for it, and to revenge the death of that wicked Prince, whom God himself had rejected.

Religion truly Christian counsels such practices of patience and goodness, with which the King ought to be satisfied, but that Religion, which perswades to contrary maximes, is dangerous, and the King may render himself judg of it, at least he may believe himself master in his own house without being subject to those who would limit his power, and who teach the common people to watch for an opportunity of revolting and disobedience.

Charles the 8*th* being at *Rome* in the time of Pope *Alexander* the 6*th* of the house of *Borgia*, who became an odious, hated, wicked man, was intreated by all the Cardinals (except two) to defend the holy Church against the violence of that Pope, who was rather a successor of *Judas* then of St. *Peter*, and given more to the Alcoran than to the Gospel.

There are no true and natural French-men, who will contest with the King the power of repressing the boldness of those pretended *Devoto's*, who teach that Kings Excommunicated by the Pope are no more Kings, and that they are no more any thing to their subjects being nothing to the Pope.

I dare not Speak the rest it being so full of horror; see the Censure of *Sorbonne* against *Pernant* and Guimenæus.

Can one believe that *Lewis* the 12*th* had no right to suppress the wicked doctrine and hecto-like piety of *Julius* 2d, who committed so many wickednesses against the quiet of this excellent Prince, that he caused to be stamped upon his coin; I will destroy the whore of *Babylon*.

The King of *Navar John* 2d deposed by the same Pope, ought he in his condition, to detest or adore the Religious thoughts of this very Pope told him by a *Spaniard* in these words: I must aid the King of *Spain* and employ my two Swords, both Spiritual and temporal against *France* and *Navar* who are enemies to all honest people.

Pope

Pope *Sixtus* the 5th. was resolved to Excommunicate *Henry* King of *Navar*, and *Henry* Prince of *Conde*, his Bull said, that he would draw the sword of Vengeance against *Henry*, late King of *Navar*, and *Henry* Prince of *Conde*, a Bastard and Detestable Generation; that he did declare them and their Successors to be deprived of all their Lordships, Lands, and Dignities: Had not these Princes some right to resist this violence, and cause to be Preached (one to his Subjects, and the other to his Vassals) that Religion and Conscience obliged them not to follow the Passions and Usurpations of this Roman Bishop?

Royal Dignity is of a larger extent than vulgar thoughts can apprehend, and beyond the limits which the Ambitious and Covetuous men do prescribe it, for their own advantage, by an affected or ignorant malice.

This Royal greatness is joyned to the Pontifical, by a kind of necessity, from which it cannot be parted, neither by Reason nor Conscience; and though the King doth not execute actually the functions of it, yet he ought to render them so really effected, that true Judgment and Power should maintain them, and put them in good order.

The animated beats against my Proposition, opposeth the punishment of King *Hozias*, when he offered Incense upon the Altar of perfumes; but those who consider his crime, will find that he offended (by neglect, or by Pride) against an express order Established by Divine Authority, which ordained that the *Levites* only should serve in the Ministry, excluding every other Family and Person, whether Royal, or not.

If this Prince had commanded the Sacrifices and Incense to be performed as God had ordered him, I do not believe that he had been reproved either by God, or Man.

My notion proves it self by the words of the high Priest, which attributes to the King, only the sin of contradicting Gods order in these words, 2 *Chron.* 26. 18. It appertaineth not unto thee to burn Incense unto the Lord, but to the Priests, the Sons of *Aaron*

that are Conſecrated to burn Incenſe; in the 4. Chap. of *Numb.* you may ſee the Law expreſly.

So *Uzza* not being of the Family of *Levi*, was ſtricken by God, becauſe he ſtretched forth his hand, to touch, and bear up the Ark, 1 *Chron.* 13. 9. Theſe examples cannot prove, but that a Chriſtian King may have the care of Religion, and of the Law of God.

The Head and Finiſher of our Faith, Jeſus Chriſt, the Son of the living God, hath not bound the exerciſes of Religion to ſome particular people & conditions; all thoſe who have Authority do not ſin, if they imploy it in the Service of the all-powerful God; if a Father oweth this juſtice to his Children, a King, certainly, is ingaged to it for his Subjects: Do you think that the King doth commit an Injuſtice againſt God, when he cauſeth Juſtice to be Executed among men?

12. Since all which, I have ſhewed, proveth, that the King may, and ought in Conſcience to have the care of Religion, ſince he may deſire, moſt Lawfully, that there be but one Religion in his Government, I believe that the firſt *Idea* which can open the way to effect it, is to reſolve, that no ſtranger ſhall govern it; and according to my thoughts, all the *French* of either Religion, wiſh, or ought paſſionately to wiſh for it, both in Reaſon and Conſcience; for when the King gives, or permits to a Stranger, the Government of Religion in his Kingdome, he keeps to himſelf the leaſt part of his Riches, and puts into the hands of another power (which it may be will War againſt him) the Government of thoſe affections, which tye moſt effectually Subjects to Princes.

What ſhould one ſay, if the King ſhould ſuffer himſelf to be perſwaded to take a *Polonian* to Command all his Army in chief, or a *Spaniard* for his Lord-Chancellour? by what Reaſon can one oblige him to have a Patriarch of *Greece*, *Alexandria*, or *Italy*? Muſt the King commit that which is moſt conſiderable for his quiet and ſafety, to ſuch an Authority as doth not care for his welfare, or it may be are Enemies to it?

All *France* ſighs at the remembrance of theſe Devotions, (rather promoted by Devils themſelves, than by Diabolical men) which made *Clement Jacobin*, *John Chaſtel*, *Ravillac*, and generally all the League, act by a helliſh zeal: All this myſtery of Iniquity took its birth, progreſs, and execution from a falſe principle of Conſcience, which the Out-landiſh Beaſt cauſed to be propoſed to the people, and which had at the bottom nothing but a fatal machin of Intereſt and Ambition.

I have read in *Avila* an *Italian* Author, that *Jacobin* the Murderer of *Hen.* 3. was a falſe *devote*, and a furious Zealot for the Orders of the Pope.

We read in *lib.* 95. of the Hiſtory written by *Mouns*, the Preſident of *Thou*, that Pope *Sixtus* the Fifth, commended in a full Conſiſtory, this horrible action; with large praiſes, admiring the Vertue of this man, the ſtrength of his Courage, and his ardent Love towards God; *Cum virtutem hominis, animi robur, & ferventem erga Deum amorem, ſuprà Eliazarem & Juditham multis verbis extollit.*

John Chaſtel was another *devote*, and the decree of Parliament given againſt his wicked act, is Excommunicated in *Rome*, of whom the wiſe Cardinal of *Oſſat* ſpake in this ſort to the Cardinal *Aldobrandin*, as he himſelf reported, [*If the King had any cauſe to fear to be Murdered, he ſhould rather fear the* Hugonots *whom he had forſaken, and who had cauſe to complain of him*;] but they have attempted nothing like this, neither againſt him, nor againſt the five Kings, his Predeceſſors, whatever Butchery they have made of them.

Ravillac, another *devote*, began his day by the Confeſſion, Maſs or Communion, and imploy'd the reſt of it, to follow the Kings Coach to find the occaſion, which he met with (to the great dammage of the Kingdome) after 6 months ſpent in his Devotions, and his Indefatigable cares.

The Zeal of a deſperate man (which he witneſſed in his torments, and at the point of his death) ſheweth us, what a dange-

rous thing it is for a Stranger to govern the Conſciences, when the Natural King hath nothing but the Political to govern.

13. Can a State be happily Govern'd when two Monarchs are equally conſidered in it; their Intereſts do undoubtedly divide and part their minds, hearts, and hands; this diviſion produceth Confuſions without Remedy; the wiſeſt men commit the greateſt errors in this Miſt, which permits not the right diſcerning of Juſtice, or Injuſtice between theſe two parties.

But if one be perſwaded that one of theſe two Monarchs is infallible, and that one is obliged by Conſcience to take his part, all the people will take his Intereſt, and look upon all that which oppoſeth his deſign, as a Horror and a Curſe: If a Stranger, or the Pope, Eſtabliſheth his power in *France*, by the principles of Conſcience, his Authority muſt infallibly triumph over that of the King, who is the lawful Prince of it, and this cannot be avoided; for the Superſtitious will fear to be Condemned; and the Perfidious Intereſted ones, make the weak capacities of others ſerve for their more bold deſigns; and the beſotted Worſhippers will believe to gain as many Crowns in Heaven, as they kill Proteſtants.

What Prince can be ſafe (reading and believing the diſcourſe) of the Crowning of the Pope, attributed to *Innocent* the 3d. and ſaying theſe great words? *I bear the* Mitre, *becauſe of my Prieſthood*; *the Crown*, *becauſe I am King*; *Eſtabliſhing my ſelf next under him*, *who writ upon his Thigh*, *the King of Kings*, *and Lord of Lords*. What wonder is there, that ſo many people did riſe againſt *Hen.* 3d. and afterwards againſt the generous and good King *Hen.* 4th? Few perſons could reſiſt thoſe barking Hypocrites, who being ingaged in the Popes party, did publiſh through all the Kingdom, *That whoſoever ſhould ſerve the Prince, could never eſcape Damnation*; that Kings loſe their Power in loſing the Friendſhip of the Pope; and being in that condition, they merit neither Reſpect nor Love.

Judg

Judg Sir, if the King hath not a juſt Intereſt, and a lawful Right to cauſe his Nation to love a Religion which hath but one God, one Heaven, and one Monarch upon Earth.

14. If the King deſigns this Unity, of which you tell me, the true fear of God ought to poſſeſs his Soul; he ought to think that he is a Soveraign over his People; but yet that he is neither Maſter of, nor Companion with God, and then he will account it his greateſt glory to appear a faithful Servant in the houſe of the Almighty; this title was given to *Moſes* when he governed the *Hebrews*; *David* and *Solomon* were honoured with that quality. Certainly to ſerve God, is, truly to Reign; his Majeſty ought to take this Reſolution, not to conſider the Intereſts, Flatteries, the Threatnings, Opinions, or the Wills of Men, but only the Truth of God, which conducts to true Juſtice.

Princes are obliged to know that God alone is the Monarch of Conſciences, and his Law only ought to inſtruct, and his Authority to engage.

When they ſay that the King permits Liberty of Conſcience, they underſtand the liberty of exerciſing it, or the liberty of appearing what one is, ſince the freedome of thoughts anſwers but to God only.

It is certain then that the King, deſiring to draw his Subjects into one Religion, cannot ſucceed more nobly, nor more uſefully, then in eſtabliſhing the way and orders of God, the common Father of all; no body can exclaim againſt his Powers, cenſure his Word, nor condemn his Ordinances.

Excellent Kings are marked with the quality of Princes, according to Gods own heart, becauſe they have care to order to be done, not what mens hearts deſire, but what God loves.

Soveraigns, who render themſelves ſubject to the Wills of men, whither to their own Subjects, or Strangers, divide Opinions, and give birth to War; but if they appear faithful Servants to God, and require no more from the people, but what God

himself requireth, then the people give to *Cæsar*, and to God, that justice and obedience which is due to them by one and the same act; because *Cæsar* desires all, and only that which Gods Wills.

15. When the vulgar speak of the uniting of the two Religions in *France*, they speak of a thing impossible; because they consist of Propositions, which are named Contradictories, of which the first are necessarily false, if the Opposites are true, in this condition they can never be united, as may be seen by these Examples; one maintaining that the body of Christ in his very Flesh, Blood, and Bones, is really present in the Sacrament; the other saying, that there is no reality of flesh, though there be a real presence and spiritual grace: Can these two Notions unite, and be conjoyned? one saith, the souls separated from the bodies, being in a state of grace, burn in a fire under-ground, to satisfie for their sins; the other holds, that souls justified by grace, have no obstacle which can hinder them from possessing or injoying glory.

One affirmeth, that the Pope is Monarch of all Kings and Bishops, with the same power which Christ had when he was upon the Earth; the other is perswaded that this Bishop hath not this power, and that he can neither maintain it without error, nor exercise it without Tyranny; these propositions can never agree, and if one would speak rightly of the design of his Majesty, we must interpret it a unity of good Society, which may be effected; but not a unity of Conformity, which can never be.

16. I believe, that (according to the Kings will) those of both Religions, may agree in the same thoughts, and make but one Religion both good and pious.

In the fourth Age, all Christendom was divided upon the Propositions of the Divinity of Christ; these two Propositions, *viz.* Christ is God in substance, and Christ is not God in substance, but by resemblance, are discourses and notions never to be reconciled. In a word, after many unjust Fends of the one and other Party, all did agree after the Truth was justly known, and sincerely sought after.

We

We might experiment the same unity, if minds would cease to be præ-posses'd by Interest or Custome; Let us search with sincerity the will of God, and the reality of his thoughts, and then we shall easily be of one mind, piously following that which God bids us.

17. This Union of Minds in the same apprehensions of things, cannot be done with satisfaction, if, (as some pragmatically say) the King should use his absolute Authority without suffering any disputes about it.

One [I Will,] is not enough to perswade the profound Reason of the Soul: One [I Will not] cannot root out the first Impressions; all the effects that these commands can produce, is terrour or dissembling; one may study to hide one self for fear of anger, for the respect one ought to have for his Majesty, but every one will keep those thoughts which he thinks necessary for his Salvation; What pleasure can the King have to see his Realm full of Dissemblers, who fear his Anger; or of miserable ones, if he should use Violence?

18. They rank that which you told me, of the Embassage to *Rome* to obtain a permission for a Conference about Religion; Amongst the ill news we hear, His Majesty hath too much knowledg of the practices of the Romish Court, to expect that the Pope should give him liberty to argue against him, and his Universal Power: Dare the Signiorie of *Venice*, ask the King of *Spain* the power to debate, whither the Dutchie of *Milan*, and the Kingdome of *Naples* belong to him by a Ligitimate Right?

Can one believe that Romane Policy hath ever been so civil to praise Catholick Majesty, to ordain a conference upon the possession of *Sicily*, and that it hath ever asked the liberty to publish the Bull (*in cœnâ Domini*) in the Lords Supper, by which that King is Excommunicated?

The King is not under Age, let him govern his Subjects in the fear of God, even from the bottom of our Souls we all desire it; and those who would not have it so, are neither, Rational nor

French-

French-men; Can we be in a better hand than that of a King, who ſpeaks our own Language, whom Nature engageth to cheriſh his Country, whoſe Inclinations are agreeable to our Climate, which is his, and whoſe Intereſts are neceſſarily tyed to ours?

Let the King freely take his own; let no body diſpute it in his Kingdome; let no Stranger rule over us: It is one of the moſt horrible puniſhments which God hath brought upon his people; of which the *Hebrews* complain moſt bitterly, and which may be compared to the crime, of which the Lord himſelf complains in *Jerem.* 2. 25. *But thou ſayeſt there is no hope, no, for I have loved Strangers, and after them will I go*; and in Jerem. 5. *You ſhall ſerve Strangers*; in Lament. 2. *Our Heritage hath been overturned by Strangers.*

Is not the King a Chriſtian, and, *The moſt Chriſtian King?* is he not a Sacred perſon? is he not the Lords Anoynted? ought he to ask the Pope leave to ſearch the true Law of God, and to offer it naked to his people?

Let the King ſpeak as the generous *Henry le Grand* for his Marquiſdome of *Saluſ*, he anſwered to all the cunning devices of Pope *Clement* the 8th. and the addreſſes of Cardinal *Aldobrandin*, and the Artifices of the Duke of *Savoy*, with theſe words, [*I will have my Own.*]

It is the Kings right to propoſe the Law of God, as tis his duty to ſearch and meditate it; hath not he, as well as the Prince of *Rome*, both *Moſes* and the Prophets, the Holy Hiſtory, the Doctrine of the Apoſtles, and the Confeſſion of Faith, of the Council of *Nice*? hath he not as much Ingenuity, and as Penetrating a Wit as the Pope, to diſcern Good from Evil, Truth from Falſhood, and Sincerity from Intereſt? hath he not more Zeal, or more Natural Inclination for the good of his Subjects, than a Stranger, who appears to all reaſonable men, to make no Conſcience of any thing, if he can but raiſe never ſo little, his glory and advantage by it.

Will he take meaſure from the Pope, to oblige the *French* to

give

give their Souls to God, rendring their Respects to their King? can any one believe that *France* hath no body in it who is enlivened with a Zeal by a sincere and unspotted Soul, and by an inlightened Piety? Can his Majesty expect Knowledge and Conscience from *Italy*, to make us Famous and Conduct us.

13. Believe Sr. that if the King hath designed that, of which we discourse, he hath too much Grandeur and Light in his Mind, to commit it to the Pope or acquaint him with it.

19. If the Pope should admit of this Conference, he would never suffer that any thing should be concluded on to his disadvantage; no one hates his own Flesh. The Council of *Trent* was a mighty Assembly, whither the *French* sent Eminent Men, but *Rome* never permitted that any one should propose any thing whereby his Glory or his Interest should be Touched.

This Conference which you speak of, will give something or nothing to that Religion which is not approved of by *Rome*; if it gives any thing it will certainly be disowned by the Pope, and perhaps Excommunicated; If it denies every thing to the Protestants of *France*, it will be very unuseful to the Kings design, who will not without doubt ruine his Kingdom by violence, but make a peaceable and voluntary agreement.

'Tis then most certain, that if an Assembly depends upon the Pope, and if those who compose that Assembly are pre-admonished or tied to manage the interest of the Pontifical Court, suspition or hatred will accompany its Birth, stubbornness its Progress, and bitterness its End.

20. Rather than be hindred by the delayes of *Rome* and choice of a Deputy for this Conference, all *France* should unite & with an unanimous Consent, beseech the King, that he would inform himself of the differences of the two Religions,

& pitch upon a certain Form, ſince Heaven hath made him to be looked upon by all the World, as a Prince who hath a moſt juſt Genius, a moſt ſolid Judgment, and Parts not Confuſed in any thing he undertakes; one cannot think that his Majeſty can charge his Memory or weary his Eyes with the Myſteries and Wranglings of Controverſies; but after ſome Love to, and ſome Practice of the Sacred Books, where the Law of God is found ſo much recommended to Princes by holy People, his Majeſty may diſtinguiſh exactly enough what Religion is moſt proper to be Allowed, and to tie the Soul to God without Violence, Confuſion and Hypocriſie.

Hath not the King (who is very judicious) diſcerned that the form of Adminiſtring juſtice, would defer the proceeding; and that introduced Corruption followed by Cuſtome had need to be Corrected; hath not theſe Thoughts made his Majeſty be Approved & Bleſſed by all the reaſonable diſintereſted People, when he made his Commands to be publiſhed and kept, which among the common ſort are Named *Le code Louis.*

The King can very well diſtinguiſh, whether the Counſel and Advice which they give him, does bear the Character of Freedom, the Principle of good Meaning, and be uſeful for his Deſigne: When he pleaſes to bow himſelf a little from his Majeſtique Grandeur, to converſe; he eaſily knows whether he be a man that expreſſeth himſelf by a heap of unprofitable and windy Words, or whether he uſeth Neat, Clear and apt Expreſſions, he need not ſtudy much to underſtand the Air of an affected Woman, who deſires to appear fine by fading and ridiculous ornaments; by the ſame Genius his Majeſty without trouble underſtands the comlineſs of a well-made Woman who appears in her own Colours without Paint or Diſguiſe with the Characters of a generous Vertue.

This judicious Prince, (who conſidereth all that he ſeeth, who weighs every thing that he apprehends, and apprehends

every

every thing that comes before him) can with eaſe exactly judg of the Intereſt, Fraud, Amuſements, affected Pomps, Artifices, Politique Intereſts, induſtrious Covetouſneſs, and the hypocritical Characters of Religion.

21. If the King would leſſen his Trouble, he may Command any one to give him an Account what was demanded in the Council of *Trent* to reform the Abuſes introduced in Religion; and particularly, his Majeſty may pleaſe to take notice what the French Embaſſadors Treated of in former Complaints of Proteſtations or Demands; of which you may ſee a ſmall Abridgment. drawn from the Hiſtory of the Council, which learns us the Negotiations of *Amiot*, *Pibrac Ferrier*, *Lanſac* and of the Cardinal of *Lorain* who appeared for *France*. At diverſe Times and at divers Concluſions of this Synod, they Demanded,

That the Sacrament ſhould be Celebrated with the Cup, according to the Order of Jeſus Chriſt and the Ancient Cuſtomes of the Church.

That their might be Aboliſhed many Abuſes Introduced by Images, Reliques, Pilgrimages and other ſuch-like Devotions.

That they would Reform the Abuſes committed by the Mendicant Fryers.

That they would Permit Eccleſiaſtiques to Marry.

That they would receive no Paſtors without having a Flock, and without being able to Preach the Goſpel.

That Divine Service be read in a Tongue underſtood by all.

That they would reduce the Monks to their firſt inſtitution, which obligeth them to work with their Hands, and not to meddle with Eccleſiaſtical Affairs, unleſs they be ſpecially employed by the Biſhops.

That Paſtors ſhould be Reſident at their Churches.

That Eccleſiaſtical Donations be employed and diſtribu-

ted according to the juſt intention of thoſe who gave them, for the Poor, for Schools, and for the preachers of the Goſpel.

That they ſhould not give to Tradition the ſame Authority as to the Goſpel.

That before the Adminiſtration of Sacraments, they ſhould expoſe with Clearneſs, their Eſtabliſhment, their Uſe and their Force, in a vulgar Language underſtood by the moſt Ignorant.

Other Embaſſadors demanded many other things for their Princes and Nations, as the Aboliſhing of firſt Fruits, the reducing the Papal Authority to that which St. *Peter* ſeemed to have taken over the other Apoſtles.

Queen *Katharine* of *Medices*, particularly demanded the Abolition of the Feaſt of the Sacrament of the Euchariſt, which appeared to be inſtituted rather for Pomp than Piety. Read the ſeventh Book of the Hiſtory of the Council, & there you will ſee all theſe Requeſts, which teſtify that the King of *France* & other Princes, deſire to Eſtabliſh one only Religion in their Nations, ſuppreſſing the Abuſes of that which was in uſe; of which Abuſes they have taken a pious and juſt Account, that they might ſeparate the good from the Evil.

22 None can believe that it doth not belong to Kings to judg of Religion, ſince the Embaſſadours (of whom I have already ſpoken) had their Inſtructions from the Soveraigns to whom they were Servants; they propoſed the Thoughts and Deſigns of their Princes; who were ſo far from conſenting to the Orders of *Rome*, that they Deliberated, Determined and Propounded againſt them: Reaſon and judicious Piety makes Kings ſee the multitudes of Abuſes.

23. What rational Minds can ignore that our true judgment may very eaſily diſcern the Thoughts of a thing, of which we have no practical Experience ſince we know ſome general Principles of it.

I do not profeſs Phyſick, yet I know very well, that exceſs of Wine is dangerous for one in a Fever: Although I am no Farmer, yet I know, that a bad Husband-man, who never Sows, ſhall never Reap, and that he who breaks the Stalk, when the Ear is formed, doth very ill diſpoſe of his Crop.

I never was a Servant, yet I know, that he who will do that which pleaſeth himſelf only, (being a Servant) does not his buſineſs; and runs the danger of being Chaſtiſed or turned away.

And by the ſame Conſequence, thoſe which have not School-Divinity, have that of Reaſon to diſcern that which hath the reſemblance of being the Principles of good Morality and Piety; they know that Divine Will ought to Govern and Rule theſe Vertues, and then they may believe and conclude that all practices eſtabliſhed by Humour, or by the Intereſt of Men are Ambiguous, Incertain, Indifferent, or Criminal: And that Prince who bears a good Mind, as well as a good Sword, may as well judg of Religion, as of War; St. *Paul* himſelf tells us, that the Spiritual man diſcerns all things.

But without going to ſpiritual exactneſs, I have ſeen Peaſants brought up in the labour of the fields (who being born with good Wit) deſpiſe many Groteſque Devotions, and could diſtinguiſh with a ſolid judgment.

There is much reaſon to believe, that if his Majeſty would imploy his excellent Wit about the two Religions exerciſed in his Kingdom, he would diſcern with an exact clearneſs, the Good from the Evil, the Neceſſary from the Superfluous, Divine from Humane, the True from the Dubious, the Hypocritical from the Sincere, the Dangerous from the Uſeful, the Material from the Spiritual, and the Rational from the Brutal.

A regular mind eaſily ſeeth that which raiſeth him to Heaven, or that which amuſeth him upon the Earth.

24. It is certain that his Majeſty may diſcern (without any great difficulty) the form of that Religion, which falls under the knowledg of a good natural judgment; but to ſatisfie himſelf more.

more fully, he may command experienced men, (who are capable of greater labours) to represent to him that which is Old and New, Christian and Roman, Apostolical and Pontifical, to the end his Majesty may be able to discern what is established by the Antiquity of the Apostles, and all that which is added by a Modern Antiquity.

This Representation cannot be done, but by minds very laborious and knowing in both Religions, and whose Souls are sincere and generous.

They ought also to consider the respect they owe to their Prince, and repay his kindness with a solid sincerity; by this means one shall find that nothing is more ancient than that which is most true; and that which doth appear most true, will be best maintained and defended.

25. I consider in the Oeconomy of this Peace, both Royal and Heavenly, that the difficulty must be but mean upon the Propositions disputed in the Schools by Divines on either side, as the mysteries of Justification, the grace of Prædestination; this Controversie may raise divers Opinions, and yet leave men Friends.

But the worst Obstacle is of Practices, Customs, and outward Devotions which appear of great moment to the Vulgar, when as they are looked upon but as low things, and indeed but tricks, by Wise men.

The *Roman-Catholick* doth not believe that there can be either Piety or Christianity, where he finds not Images, Ornaments, Ceremonies, Processions, and Pompous Appearances; He accounts nothing worthy enough for his Adoration, nor real for his Salvation if one does not perswade him that Christ in the flesh is kept in a box in the Church; He is much a slave to Custom, and believes that the Sacraments and Service administred privately, and in an unknown Language, where they hear the voice only, without understanding the words, begets more Reverence; His mind is so ill-dispos'd by this Custom, that he imagines that all

will

will be in a disorder, if the King should declare himself, next under God as well Protector of Religion, as of Justice; and because of the loud and continual bawlings of the Emissaries of *Rome*, He imagins that God will not remain in *France*, if the Pope should not be Mediator between Christ and the King, to keep them Friends, without thinking that St. *Peter* (who writ plainly) saith, that he that honoureth the King, sheweth his fear to God, whereby he declareth the near Relation between God and the King, for he writes, *Fear God, and Honour the King.*

Such is the disposition of the *Roman-Catholick*; from whence follow such Practices, Devotions, and Customs which cannot be taken from it without its destruction; and one feels as much pain, when one plucks away an unprofitable and idle excrescence from the flesh, as in cutting off a Member which is very serviceable to the body.

The Protestant hath a Soul inclined quite another way; He seeks God with a Worship of Spirit and Truth; He believes not his Faith divinely Established, but by the Word of God; nor the equity of his Conscience well regulated, but only by the Law of God; He seeks not the flesh of Jesus Christ upon the Earth, but his Spirit and his Grace; He Worships him as he is in Heaven, not by the Image of his body, but in respect of his Divinity; he can easily pass by Images and Statues, looking upon them as false Representations, and very unprofitable to solid Piety: If he esteems the Right of the Church, and the Decency of it in the external practice of Religion, he despises the multitude of Proud Ceremonies, and the glittering of so many affected Ornaments; He believes not that the Popes Authority is necessary for the *French* Church; He saith confidently that the Gallique Church may stand without the Roman, and that she can never render her self more just and happy, than by banishing strange Power: He looks upon the King as the Head of Justice, which is principally established by the Divine Laws, that Soveraigns, who are according to Gods own heart, ought to know and cause to be observed

the

the Law of God, without turning either to the right, or to the left hand; with this diſpoſition of mind, ſo different between the Roman-Catholiques and French Proteſtants (if divers Opinions remained in the mind only without breaking forth) they would not produce dreadful Enmities, and thoſe Obſtacles which are ſo hard to be overcome; but when one endeavours to draw a Roman-Catholick from his painted Devotions, and oblige a Proteſtant to conform to them, they ſuffer frightful Vexations if they be conſtrained, and can hardly take any Reſolutions, except they are brought to them by Reaſonings and Perſwaſions.

26. I have known the thoughts of many rational minds, even of the Roman-Catholiques, who believe that the King would do an act of Wiſe Bounty, if he would permit (without any reſerve) the ſatisfaction of Conſciences, without ſhewing any averſion, either to Proteſtants or Papiſts, provided that all would dwell in a mutual Peace, without malediction or quarelling.

This State of Ceſſation would be a principle of Peace, and all the World would be contented, if his Majeſty would not permit, that any one of his Subjects ſhould be debarred from bearing Offices and Honours, that thoſe of either Religion may live without trouble and diſquiet in the Service due to his Majeſty. By this Liberty we ſhould all have a Peaceable Converſation and a Charming Commerce; the heats of diſputes animated by Hatreds, would ceaſe, they would become Conferences of Friendſhip, by which every one might be Inſtructed; Averſion (which diſorders the blood) ſhould have no more force againſt the calme lights of our minds, and all would be ſo agreeably diſpoſed to Truth, that, in a word, all who are Great, Rational, and Spiritual in the Kingdom, would give their hearts and minds to the moſt juſt verity.

One may obſerve in the Debates of Religion, that which falls out in all other quarrels;

One never yields to declared Enemies, till after they have tryed the misfortune of Armes, and then the Submiſſion increaſeth the rage of the Over-come, and begets ſuch grudges as are

the

the Fathers or Children of desperate Actions; but in a Cessation of Fight, they speak together, they hear one another, they joyn their Interests, and every one hath time to do Justice to himself and others.

If we could have in *France* so sweet a way to perfect Peace, we should see a miraculous effect, and sooner than one could believe, of this desired Unity; because every one being dis-engaged from the Authority of Strangers, (without fearing to be punished by the Kings Orders) would bind himself willingly to his Natural Prince, who is most Christian; rather than to tye himself to the Roman Monarch, who appears very jealous and hard to be served; and so not parting their Hearts, they would Unite their Souls.

If a French-man were in necessity of having a Dispensation for Marriage, would he not be content rather to obtain it of the King, than to buy it of *Rome*? especially when in these days, they cost four times more than ordinary, to make war against *Candia*.

I believe not but that Pastors Ordained by the Kings Authority, and Canonically received by the Churches, would be as satisfactory, and as fully Authorized as by the Power of *Rome*; and when we shall have well thought upon the establishment of this sweet Agreement, the Fruits which it will produce, will be found to be the very things which the King desires for his People.

28. This matter of Religion having been discoursed, where there were many of both Religions, one approved the thoughts of a person, who maintained that the Roman-Catholiques, whose minds are not cruelly inclined, are more easily bent to the Reformed Piety, than the Reformed to the Romish Religion.

The *1st. Reason* is, that it is more easy to cease believing that which is uncertain, than to begin to believe that which appears to be false; for example, I give you the Creed of the reality of the Body and Blood of Christ, of the only and Supreme authority of the Pope, of Purgatory, and of the glory of the Saints departed whom they

pray to; The reality of Christs being carnally in the bread, is so uncertain, that it depends upon the well-making of the bread, the right Ordination of the Priest, upon the true Pronunciation of the Words & upon the fixed attention of the Priest, all these necessary conditions are only Supposed or believed by a Charitable Faith.

The Supream Authority of the Pope depends upon his lawful Election, which is often so obscure, and appears so clearly defective or so openly Criminal, that many Decades of years have passed, in which one knew not which Pope to obey if there were two chosen, and where there is but one, Simony is so ordinary that all Popes are Suspected of it.

Purgatory is proposed as a place in the hollow of the earth; holy Authority speaks not a word of it, the Ancients Creed speak nothing of it, the Greek Church despiseth it, eyes cannot see it, reason cannot understand it, the perfect grace of Christ doth not favour it. The vision of Souls who come again cloathed in White or Red, is much Suspected for a cheat and convicted of extravagancy; this Mystery hath nothing more certain than the fear it gives the people and the good it brings to the Priests.

The glory of the souls departed to whom they pray, cannot be known but by a popular opinion, which hath but little discerning; or by particular perswasions which may seduce by freindship; or by Canonization of the Pope which may be deceived by a false report.

The mind of a Roman-Catholique finding in its self these proofs to be so uncertain, as well in the Essentials as Circumstatials, will have much less a do to deny his full consent, than a Protestant to give his; because, Reason and Faith will fly uncertainties and cannot seek for them nor love them: the second Reason is, that Roman-Catholiques do believe all that which the Protestant do positively avow, in respect of God, of Jesus Christ, of the blessed Virgin, of the life and death eternal, and generally of all mysteries, universally received in all Churches where Christ is worship-

worshipped as God, and known as a Redeemer; In this common belief, it is more easie for rational minds to limit themselves to this Faith so ancient and general, than to encrease it by Articles of humane faith, which hath not the principles nor just Characters of divine Authority, The third Reason is, that the Roman Catholick may have the same comfort of Spirit by the Protestant Religion having laid aside the mysteries which are added to the Primitive Faith, that which the Protestants may not do when they go to the Roman Communion.

A Christian soul may comfort it self, without the reality of Flesh if it unites it self Spiritually to Jesus Christ, by having respect to him, knowledg of him, and a sincere Love for him.

One is more satisfied to believe the grace of God capable to carry our souls to Heaven, than to leave them at the bottom of a lake of fire;

The heart is more content to Establish its faith, obedience and its good workes upon the Law and words of the Gospel, then upon the Politiques of the Decretals and upon the Engin, du droit *Canon*.

Prayers have much more justice and confiance when they are addressed to God, who sees, understands, and fathoms all things, than if they are carried at randome by the Imagination, to get the favour of a Saint whose state is unknown to us.

These three Reasons, which I set down (amongst many of the same force) prove, that the Roman-Catholiques not being corrupted by the advantage of the World, nor upheld by the power of a Sovetaign, or animated by violent passions, are easily carried to the Approbation of that Faith & Piety with which the Protestants content themselves; But the Protestant cannot without violence or without interest submit to all the particulars of the Roman Faith because they make the Spiritual adoration, carnall; the Spirit of God, the material Body of Christ; Faith in God, Fear; Certainty, Dubious; Divinity, humanity; Pure and Efficacious grace a defective and weak merit.

29. Let us not trouble our ſelves to diſpute, to which way pious Reaſon would turn, if it were at full liberty; whatſoever inſpiration one might pretend to have to preſage, it is the event that muſt make the Prophecy known.

But to ſee ſome effects in favour of this deſired Unity; The intire liberty of the two Religions will make the only overture to this Royal deſign; and then conſidering no body but the King, next to the Majeſty of God, they will loſe the fears which the thunder of the Vatican gives them, and of which a wiſe man hath ſaid, *Chi non ha Paura, non ſente il malo*; he who hath no fear can feel no harm.

No Party ſhould take an advantage of another, and I believe that if we ſerved God well and honoured the King, we ſhould all agree, with ſo much ſweetneſs, that one might ſee faith truly univerſal, juſtly Apoſtolical, and truly Chriſtian, ſhine out clearely.

30. If to produce unity wee muſt have the ſame thoughts, let us all reſpect & follow (without wrangling) the good will of our Soveraign; let us not be obſtinate in our private faith, but let us be fixed in that which hath appeared at all times Catholique, and which we have equally reſpect for and confiance in.

All of us have the Confeſſion of Faith which is called the Apoſtolical Symbol, we have almoſt in the ſame words as they recite them in the Maſs, the Confeſſion of Faith of the Council of Nice: ſuch a collection of Faith ſigned by 318 Biſhops was a concluſion of that worthy Aſſembly, to whom Rome ſent two Deputies; the Articles of faith were received by the Church which was not *Arian*, and ſince none of our Churches are ſo, let us be ſatisfied with that Confeſſion truly Catholique, and let us hold to it.

Let us Reaſon together with freindſhip: The Confeſſion of the Symbol of Nice, touched without doubt all the Articles of the Chriſtian Faith which the truly faithfull believe or ought to believe to ſatisfy their conſciences; ſo worthy an Aſſembly was the firſt that Chriſtianity ſaw in its quiet after the dreadfull Perſecutions:

It

It was under the Authority of Constantine the great, who was converted from Idolatry to the Faith, it was as the Resurrection of the Gospel, which untill then was preached in hidden places, in Caves and dark holes of the earth.

By the happy Miracle of a new Life, Jesus Christ increased by his Divine Power, the light of Faith and the sweetness of tranquillity; it was necessary in so considerable a meeting to inform Christians very well what they were obliged to believe always in all parts of the World, and in all Nations where Religion could be found. It was absolutely necessary also to inform by a publique Act the Soul of the newly Converted Emperour of all the Mysteries which make Christian Religion Divine and True; and the Emperor ought to Regulate his Faith by that general approved Confession, signed by all the good Bishops. In short this Confession of Faith so Authentique and so wisely Established, was received by all Christianity as an abridgment of the Gospel, with this assurance, that those who believe these Propositions, would have that true and entire Faith which Christ requires in his Faithfulones.

All these Circumstances witness, that the Articles proposed since that time were not believed then, since they could not forget to Record them; and that this Council principally Assembled against the impious subtleties of *Arius*, treated of all the Mysteries of Religion, and by a common Agreement made a general Declaration of them; that they put into it all that is necessary to Salvation, not only to correct present Errors, but to hinder new ones; and if the blind obedience which Worshipped the Decrees of the Church, and the Patriarch of *Rome*, had been a difference necessary to Salvation, the Roman Deputies would not have fail'd to present it. The Emperour nor the Fathers of the Council would not have neglected to put in that Article which goeth at present for the most Fundamental Ground

of Faith, and instead of these Words *One Holy and Apostolical Church* we should read there, the Roman Church only.

I wonder that if the *Greeks* complain of that which the *Latines* have added to the Articles of the Procession of the holy Spirit *Filioque*, we should not complain of them that they have added. And the Roman Church.

After having confirmed this Truth, that the Confession of Faith published by the Council of *Nice* being received by all Christians establisheth them in a most Holy and Pious Unity, let us agree according to the will of the King in the *French* Church, in that manner which the first and principal Council of Christians, regulated our common Faith; since in the third Age it regulated the Faith of *Constantine* the great and all Christianity: we may joine to these, those who condemned the Heresy of *Nestorius* and *Eutichus*; in short we are united if true Antiquity Governs us.

20. Let us consider the difference of the first Council held at *Nice*, which cements us all, with the last held at *Trent* which divides us; I am not willing to utter the least unbeseeming Word, but I must say, (keeping the Truth which I love) that there is a great difference between him whom the Spirit of the holy Scriptures Governs, and him that takes his from the Valises or Clok-bag of *Rome*: In the Council of *Nice*, we have nothing which is not proposed in Holy Writ, by the Ministry of Christ and his Apostles; In that of *Trent*, we see all is Proposed, Resolved, and Ordained according to the prescribed Order of the Romane Legates, and according to the Popes interest. The first which bindes us with the Truth of God, unties us with Pleasure; the other which makes all submit to the Vanities of the Pope, divides us even to Fury.

But to make the Purity of that Faith appear the better, which can give us that Admirable Peace, I will employ this Page, to set down Word for Word, the Confession of Faith

Writ

Writ at the Council of *Nice*, ſo as it is ſang in the Romane Maſs from whence I took it with exact Faithfulneſs.

The Creed.

I *Believe in One God, the Father Almighty, Maker of Heaven and Earth, and of all things Viſible and Inviſible; and in One Lord Jeſus Chriſt the only begotten Son of God, begotten of his Father before all Worlds; God of God, Light of Light, very God of very God, begotten not made, being of one Subſtance with the Father, by whom all things were made: Who for us Men and for our Salvation, came down from Heaven, and was Incarnate by the Holy Ghoſt of the Virgin* Mary, *and was made Man, and was Crucified alſo for us under* Pontius Pilate: *He ſuffered, and was Buried, and the third Day he Roſe again according to the Scriptures, and Aſcended into Heaven, and ſitteth on the Right Hand of the Father: And he ſhall come again with Glory to Judg both the Quick and the Dead, whoſe Kingdom ſhall have no End. And I believe in the Holy Ghoſt, the Lord and giver of Life, who procedeth from the Father and the Son, who with the Father and the Son together is Worſhipped and Glorified, who ſpake by the Prophets. And I Believe one Catholick and Apoſtolick Church; I acknowledg one Baptiſme for the Remiſſion of Sins, and I look for the Reſurrection of the Dead and the Life of the World to come,* Amen.

We are Piouſly and Chriſtianly United by this Creed, and if any thing be omitted in it, it is ſo clear in the Holy Scriptures, that one has no need of a Council to perſwade or declare it. But to follow the Decrees of the Council of *Trent* I muſt add to the Confeſſion of Faith which I have Written, theſe new Articles.

1. *I Beleive the Patriarch of* Rome *to be Soveraign Monarch and independent of all Chriſtian People above all Lawes, incapable to be judged either by a Council or any other Power.*

2. *I Beleive the true Body of Chriſt made ſo by the Prieſt is*

Eaten

Eaten, Broken, and ſenſibly bruiſed by the Teeth of the Faithful.

3. *I Believe a Purgatory under the Earth, to Torment the Souls deſtined to Glory.*

4. *I Beleive the Indulgences of the Biſhop of* Rome *to draw Souls out of that Fire.*

5. *I Believe the Efficacious Abſolution of the Preiſts when one has confeſt all the Sins to them which they have Committed.*

6. *I Believe the Canonizing of Saints ordered by the Pope.*

7. *I Believe Images, Reliques Proceſſions, the* Agnus Dei, *the Medals, the Service in an unknown Tongue, the Roſaries, the Girdle of St.* Francis; *the Medals of the Fourth Sts. or* Borromie, *the holy Water and Exorciſms with Salt.*

8. *I Believe Diſpenſation for a certain Price, the cruel Inquiſition, the giving of Kingdoms to the firſt Uſurper, the Maſſacre of all thoſe who withſtand the Court of* Rome, *the Eternal Damnation of thoſe who ſtray from his Commands, and an infernal Curſe upon all thoſe who (without any Reſerve) do not obey all his Orders.*

9. *I Believe, that if one ſhoud know that if the Pope did neglect his own Salvation and that of his Brethren, if he ſhould lead multitudes with him without Number to Damnation to be ſlaves of Hell, no Mortal could, without preſumption, reprehend his Faults, becauſe he who judges all others, cannot be Judged by any one. See the Decretals in 4. Diſtinct. Canon. 5.*

10. *I Believe generally that the Romane Church only and thoſe who obey her in all things without Contradiction and reſerve, are Ca*tholiques *and* Apoſtoliques.

11. *I Believe alſo the new Morality of the Jeſuits favoured by the Pope, and the Doctrine of* Vernant *and that of the* Guimeneus, *whoſe Condemnation made by* Sorbon, *hath been burnt as an Heretique by an expreſs Bull from the Pope.*

12. *I believe that there is as well Piety as juſtice in the crimes approved, tolerated, and allowed on by the Pope.*

13. *I Believe generally that Chriſt and the Pope have but one and the ſame Power and Tribunal, and that all Power is given to him in Heaven and Earth.*

14. *In*

14. In a Word, I Believe that one ought to follow, in ſpight of what ever can be ſaid the fine conceits of the Cardinal of Perron, *in reſpect of Pope* Clement *the Eighth of whom he held his Cardinalſhip.*

I Have always Reverenc'd your Bleſſedneſs as a God upon Earth.

This *Creed* is very long, and much more than that of which the firſt Chriſtians made Profeſſion.

If this *Creed* divides all Chriſtianity, if it hinders the Peace of our hearts in *France*; Let us all beſeech our Gracious King to Stand, and make us Stand alſo to the *Creed* of that Generous *Conſtantine*, and of ſo many Excellent Bishops, the moſt part of whom bore the marks of Martyrdom, which they received during the Perſecution.

O how happy ſhould we be, if we had nothing elſe to do, but to obey God and the King; how contented would our lives be and how quiet our Conſciences, if the King would give us Power and Liberty not to change the Incorruptible Glory of God into the Image of Corruptible Man; how Contented and Glorious would his Majeſty be, if he would Unite all of us by the Truth of God, ſince that we are not divided but by the Vanity of Man.

32. Although the Roman-Catholiques are tyed by Cuſtom to their Ceremonies, which makes Religion to be a ſhew; although they glory much in their Profeſſion, ſeeing themſelves upheld, and the Proteſtants low in the preſent ſtate of affairs; although Cuſtom makes them imagine, the Religion of the Proteſtants in *France* at too far a diſtance from that which pleaſeth the phancy & ſence of the People; Yet it is certain, if they had taſted the good Word, and found without fear and prejudice the Eſſence of true Piety, they would reliſh it with Pleaſure and Comfort, they would approve of that holy Truth which the Prophet ſpoke, *Taſt & ſee how ſweet the Lord is*; they would rebuke with ſcorn an infinite company of Follies, which they dare neither leave nor cenſure in their preſent condition.

I have ſeen more than a hundred perſons of great Quality, whoſe Souls were above the Vulgar, laugh at, or bemoan theſe Superſtitious Actions and low Opinions which the Vulgar made their dear Devotions, and which many Hypocritical Cheats would make go for conſiderable matters.

Mounſ. *Abbot* Marreau of *Ville-Loing* ſhews in all his writings that he had a great Soul when he ſpeaks moſt generouſly of ſo many Heads attributed to St. *John Baptiſt*, and of the Blood of Chriſt kept in glaſſes, and of many other low things, which ſtuff the Devotion, and daub it with Mud or Ink; ſo I call the Impoſtures of the Bablers of Fables, and the Writers of Prodigies: I have heard many of the beſt ſort of Eccleſiaſtiques, ſay, that they ſuffered much violence to comply with, and follow ſuch groſs abuſes to their Senſe and Knowledg; but becauſe Contradiction or neglect paſſed for a Crime in regard of the received uſe, they believed that they acted like wiſe men, when they trifled and play'd the Fools like the Ignorant: I can aſſure you, *Eutimius*, that the diſtance which I perceive for the particular Creed of the Pope, which is explained here, doth not come from a prejudiced mind, but from a ſincere heart, which doth not ſuffer me to commit my Salvation and my Faith to *Ideas*, where I remarque weakneſs & incertitude; I ſpeak in reſpect of thoſe who believe them, for thoſe who do not, have ſpirit and underſtanding to manage their Intereſt, laughing at theſe ridiculous Weakneſſes.

Many generous Souls brought up in the Romiſh Communion, have the ſame thoughts that I have, although they have not the ſame which animate me; they have too many knots to break or untye; they are content only to ſlack them, they ſee to cut them aſunder, is an offence againſt the publique Opinion.

Certain of my Friends ſpeaking to me of this matter, tell me that a Wiſe man ſeldom takes up that Reſolution which his Maſter blames, and his Companions hate.

In ſpite of the Cuſtom of ſome, and the Policy of others, if his Majeſty would determine, to make the Star of Freedom

ſhine

shine, he would quickly see the day of Unity, all hearts and minds would willingly render themselves to the Truth of God, Countenanced by the King; and all eyes love light, although they are not Prisoners; so all that are Generous and Rational in *France*, would joyn without noise and without trouble to true Reason and noble Piety; no one can resist the loving force of that which is Good, Fair, and True.

33. When his Majesty testifies his desire of the Agreement of his Subjects, he wishes first the Glory of God, and then the happiness and honour of that Church, which bears the title of the *French Church*; are we not all obliged by the Zeal of our Salvation, and for the Interest of our most dear Country, to carry our Affections highly towards his Majesties design? let us procure the Glory of God, and the happiness of the Church of *France*.

For the first, let us not be so weak and erroneous to believe that the Honour of God is increased when that of *Rome* is; the Authority of the King, who is a Sacred Majesty, is sufficient to make us Preach, Understand, and Observe the Will of God; for the second are we so base to seek after with an unnatural Zeal the glory of the Roman Court, to the prejudice of the French Church?

The Gentlemen of *Sorbon* making their Censures or judicious Observations on *Odoricus Renaldus*, Continuer of *Baronius*, have branded as notable faults that which is writ against the French Church and its Liberty. These Liberties are not Licentiousness, but, as the Wise learnedly explain, an exact Observation of the Ancient Rules of the Christian Faith.

Would to God that all the Kings Subjects, upon this occasion, had the love to hold themselves to the Rules of that Faith which is called Canons; and ten or twelve Persons of each Religion, had the Command to search them, not in Modern Antiquity, but Apostolique, and in that of the first Councils; they would easily find the French Liberty well established, and the Dependence on *Rome* very ill-founded.

I ask if our French Church can be unjust, if she takes the Re-

Reformation demanded by the Embassadours of *France*, in several Sessions of the Council of *Trent*?

Would she not be as holy when she Regulates her Faith upon Divine words, and her Manners upon the Sacred Laws of God, as though she served the Statutes of the Grandeur of *Rome*?

The Cardinal of *Lorain*, did not he do a greater Service to the French Church when he endeavoured a Reformation in the Council of *Trent*, than by that base Compliance which he had afterwards to the Will of the Pope.

Are not the Gentlemen of *Sorbon* generous and Christian, when speaking of the works of *Renaldus*, they say that the French-Church hath done nothing more profitable than the Pragmatick Sanction, which Sanction was made at *Burges*, in the year 1438. The King Assembled Bishops, Princes, and the great Lords of his Kingdom; but because it bound the Authority of the Pope, it was looked upon as a black attempt, and that was it which rendred it praise-worthy.

His Majesty may if he please do something better, he may apply the great Remedy to the Malady, which hath broken our bones, and eaten our flesh; whereas others have ordered nothing but Lenitives, and applyed them with a trembling hand.

Let us desire (my dear *Eustimius*) let us desire this holy Unity of one and the same Religion; his Majesty who wisheth it, desires our common good; 'tis an evil thing to hate, as 'tis an unhappiness to be hated.

The thoughts which I have newly explained to you, shall end with this, we should be happy if we had but one God in Heaven, and one Monarch upon Earth.

I beseech the Almighty to inspire the King not to permit in his Kingdom a Companion with God; and that he would propose ways to us, which are only drawn from the Law and Truth of God, to be the Rule of our Devotions; his Majesty will acquire Glory in giving us Peace; *France* will have all the Properties of being the One, the True and the Good, and we shall have Goodness of Soul, Truth in Spirit, and Unity of hearts.

FINIS.